/161 cont./
286 show the same design, but rather one that results from the cross-
531 ing of the twisted warp threads.

g) Dyeing

386 The Paez feel that black is the most beautiful color.
824 Hence almost all the home-woven garments of the men and
● [822] women are dyed black, and only rarely does one see articles of
clothing in the yellowish-white natural color of sheep wool.
[462] Dyeing is women's work and is done with certain plants, which,
however, dye only the animal material used in weaving, but
[294] not that from plants. This peculiarity of the dyes is utilized
by the Paez to make patterns in their clothing by weaving into
the sheep-wool fabrics a few cotton warp threads, which, in
the subsequent dyeing, retain their original color.

Every woman is in a position to dye her home-woven fabrics black. To do this the pieces of fabric are boiled in a pot for about two hours, along with the leaves of the ẍal tree or the zóte tree (according to Hernandez, 1946, p. 944, with the leaves of a Phyllanthus) and then buried for two days and two nights with these leaves in a pit in black, rich humus earth (aśáktič). Then they are taken out again, washed thoroughly, and allowed to dry. The black dye is now lightfast and waterproof. The cotton ornamental stripes in the women's clothing, which are not affected by this dyeing process, are either natural
[283] in color, red, or green. They are bought by the women in the desired color, since cotton is not spun by the Paez.

386 The threads of different colors used to make the coca bags
824 and the women's belts were originally all dyed by the Paez
177 women with vegetable dyes. Today this is done only in part,
[439] for anyone who has the money buys aniline dyes at the market in Inzá or Belalcázar; they are more popular because of their stronger coloring and greater luminosity. Similarly, the cotton purchased in thread already dyed is more popular for making women's belts, since it is brighter or more brilliant.

/163 cont./
389 The powder, however, must be bought. As for its production,
122 the general opinion is that it is made from human beings. The
829 whites, they believe, fatten human beings, then hang them,
[439] and, while they are still alive, tap their fat, from which they then make powder. That is why the Paez do not like to send their children far away and do not let them go to the whites, because they believe that the latter would catch them in order to make powder from them.

824 /164/ To make the fireworks a piece of sheep gut is used,
389 filled with powder and wound tightly with an agave string.
[237] The latter is waxed with beeswax for extra strength. One of
[283] these powder cases is used for the smaller firecrackers (koětes), while two, one over the other, are used for the larger firecrackers (kwatón), and under these is placed the fuse, which consists of a small bamboo tube, one to five centimeters long, filled with powder (Fig. 32 /see p. 256/). These two or three parts are wrapped in a maize leaf and fastened to a bamboo splice 20-60 centimeters long. When it is lighted, the firecracker rises to a height of 50 meters with a considerable whistle and then explodes.

### 5. Trade and Transportation

438 One cannot speak of trade in the commercial sense among
[441] the Paez, for they trade almost solely among themselves and abhor everything that has to do with business. Moreover, since there is no merchant class among them, there is no carrying trade. Merchants are regarded as do-nothings who, though they
[437] are needed, are nevertheless despised. Fundamentally the self-contained household economy predominates, and whatever one family does not have it barters for within the same village if
439 possible. Only when this is not possible, thus when industrial products are involved, does one go to the weekly market held regularly at Inzá or Belalcázar, in order to buy the necessary articles. These include, above all, salt, as well as spades, machetes, aluminum pots, knives, scissors, spoons, needles,

In general
842 /184 cont./every girl desires a great
[581] many children, for this is the chief requirement for being married.
Moreover, the percentage of barren women -- in childless marriages,
[162] they say, the fault is always the woman's -- is not small. According to inquiries, it comes to about 10 per cent. Men generally want boys; the women, girls, in order to have help in the house-
845 hold. Twin births are rare, but they are not regarded as anything special; rather, people are happy about them as they are about other children. Deformities at birth are said not to occur; however, I saw several persons with cleft palates. They seem to be ashamed of this, for in conversations with us they always held
947 their hands over their mouths. Infanticide does not occur. To
123 inquiries about this, there was always the completely horrified counterquestion as to whether that was the case in my country.
165 Overpopulation is not to be feared, even with a larger number
[163] of children -- the average is three to four living children per family -- since infant mortality comes to more than 50 per cent.
[164] Whooping cough is the most frequent cause of death among small children.

a) Birth and Childhood

843 The parents' concern for the child begins even before birth. The husband of a pregnant woman expecting her first child must sleep with her very frequently, for otherwise the child would be very weak. In the case of subsequent children this is no longer
[783] required so often after the beginning of pregnancy. The pregnant woman may not leave the house or eat pork for two months before the birth, since this causes "pest" and she would have stomach
[822] pains; this would be very detrimental to the child. For the same reason she may not eat beans and onions, and no fish because it comes from the cold element, water, and because a pregnant woman must not become cold.

843 According to one informant, the pregnant woman retires
343 to the menstruation hut (dúyat) two to three weeks before the
124 birth. During this time her mother or another female relative cooks for the family. According to another informant, the
000 /185/ woman does not retire to the dúyat until the birth. In any